

سُورَةُ مُحَمَّدٍ

Surah Muhammad



By: Nouman Ali Khan

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The compilation of this work is an attempt to document the linguistic definitions of words and verbs, some tafseer commentary, and the translation done by our brother in Islaam, Nouman Ali Khan in his Quran cover to cover project done at the Bayyinah Institute. It is highly recommended to couple this PDF with watching the videos on Bayyinah T.V. to attain maximum benefit.

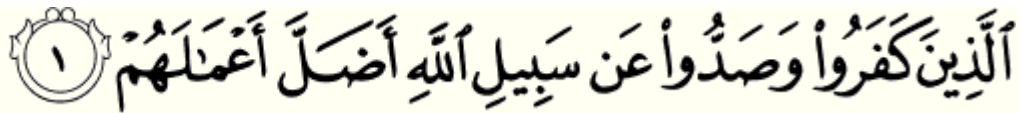
سُورَةُ مُحَمَّدٍ

This surah talks in-depth about the battle of Badr and it is also unique in the way of its style that no other surah has. It begins abruptly; begins with 'ism ma'sool' and that is usually the continuation of the sentence not the beginning. الَّذِينَ [al-latheena] is used when you are talking to somebody who already knows what you are talking about or you don't want to spend time in formalities. It has this military stance where the General just walks in and gives the instructions, no opening speech or trying to get the audience's attention. It is also called the 'Surah of fighting'.

Muslims from Makkah have paid the price for being Muslims (tortured, killed, kicked out of their families etc.), while Muslims in Madinah, though overwhelmingly sincere have not yet, sacrificed and coming from that background their perception of Islam is something beautiful, soft, it's a good vibe. In a different revelation (not Quranic) to Muhammed (صلى الله عليه و سلم) the fight against Quraysh was commanded and he had 8 small military campaigns going on (4 with his (PBUH)'s presence, and 4 without him.) and the tribes that came in their way of campaign, Muhammed (صلى الله عليه و سلم) made peace treaty with them, already before the battle of Badr. Now, the some Muslims from Madinah (Ansars) had some sentiments about going to war, they did understand the pain Muhajiroon (Muslims who migrated from Makkah) went through and looting the caravan from the Quraysh was their right but is a full out war, is that really necessary? After all for 6 months they (the Quraysh) hadn't done anything and the Quraysh are only coming to war because it seems we

(the Muslims) are the ones who are initiating it.
At this point, Muhammed (صلى الله عليه و سلم) has cultivated a nation, not a group. In groups there can be negotiation but nations have rules and laws and now, the messenger's instruction is 'Let's go!' (To war)

Ayah 1



Sahih International

Those who disbelieve and avert [people] from the way of Allah - He will waste their deeds.

Nouman Ali Khan

Those who have disbelieved and stopped themselves and others from the path of Allah, all of their deeds have been put to waste.

Ayah 2



Sahih International

And those who believe and do righteous deeds and believe in what has been sent down upon Muhammad - and it is the truth from their Lord - He will remove from them their misdeeds and amend their condition.

Nouman Ali Khan

(on the other hand) And those who believe and do righteous deeds do righteous deeds and believe in whatever* was revealed upon Muhammad صلى الله عليه وسلم and he is the truth and whatever revealed the to him is the truth. He buried away from them their sins and corrected their situations.

بَالٌ [Baalun] - situation. Also, means 'your development'

*not only the Quran but whatever was sent down to him صلى الله عليه وسلم, Quran or Sunnah or a feeling put into his heart, all of it is included.

Ayah 3

ذَٰلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ
كَذَٰلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَلَهُمْ

Sahih International

That is because those who disbelieve follow falsehood, and those who believe follow the truth from their Lord. Thus does Allah present to the people their comparisons.

Nouman Ali Khan

This battle will take place and Allah will cancel out their deeds because those disbelieved have proven that they followed falsehood and those who have believed have proven themselves by following the truth and that is how Allah strikes examples for the benefit of people of their likes

Ayah 4

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَتُمُوهُمْ فَشُدُّوا الْوُثَاقَ فَمَا
مِنَّا بَعْدُ وَإِمَّا فِدَاءٌ حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَآنْتَصَرَ مِنْهُمْ
وَلَٰكِن لِّبَلَاؤِ بَعْضِكُمْ بِبَعْضٍ ۗ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ
أَعْمَلَهُمْ

Sahih International

So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds, and either [confer] favor afterwards or ransom [them] until the war lays down its burdens. That [is the command]. And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of Allah - never will He waste their deeds.

Nouman Ali khan

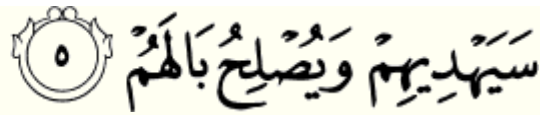
Then when you meet those who have disbelieved in battles (then the only thing is to do) is strike the backs of their necks until you have thoroughly shed blood then tighten the ropes (on the prisoners) and after that you have the option of doing the favor of letting them go Or you can demand a ransom them after the war is done; that is the command. And if Allah wanted He could have taken the vengeance Himself but He wanted some of you to be tested with others and those who

were killed in Allah's path then He won't be putting their deeds to waste.

لَقِيَ (laqiya) – meet. Also, means to meet in battles

أَثَّخَانَ (Askhan) – in Arabic means to make the blood warm

Ayah 5



Sahih International

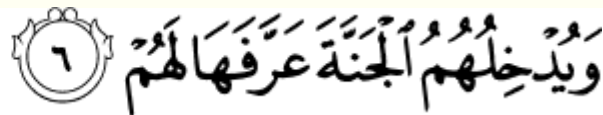
He will guide them and amend their condition

Nouman Ali Khan

Soon He will guide them and He is going to fix all of their affairs

[Even before the last day, the Shuhadah (martyrs) are going to be guided to Jannah – they are going to be taken early. And they won't be raised bleeding or injured].

Ayah 6



Sahih International

And admit them to Paradise, which He has made known to them.

Nouman Ali Khan

And He will enter them into Jannah that He has thoroughly introduced to them already

Ayah 7

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن نَّصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾

Sahih International

O you who have believed, if you support Allah , He will support you and plant firmly your feet.

Nouman Ali khan

Those of you who claimed to believe, if you aid Allah, Allah will aid you and He will plant your feet firmly (in the battle).

[Aid Allah – by helping Muhammed صلى الله عليه و سلم]

Ayah 8

وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ ﴿٨﴾

Sahih International

But those who disbelieve - for them is misery, and He will waste their deeds.

Nouman Ali khan

Those who disbelieve destitution is for them and He wasted away their deeds.

تَعْسٌ (ta3'sun) – destruction, annihilation, destitute

[wasting away of deeds is mentioned over and over again because the Quraysh thought they were so righteous; they take care of the Kabah. But Allah is crushing that mentality. Just because you do some good deeds (giving water to the pilgrims, being custodians of the kabah etc.) doesn't give you the right of violating Allah's message and Messenger]

Ayah 9



Sahih International

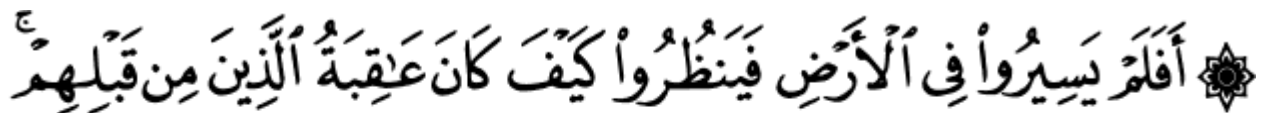
That is because they disliked what Allah revealed, so He rendered worthless their deeds.

Nouman Ali Khan

That is because they detested what Allah has send so He seized and multiplied their deeds by zero

إِحْبَاطٌ (ihbatun) – to cancel out something

Ayah 10



Sahih International

Have they not traveled through the land and seen how was the end of those before them? Allah destroyed [everything] over them, and for the disbelievers is something comparable.

Nouman Ali khan

didn't they look at the outcome of those who came way before them? Allah crushed them and for disbelievers there are many samples of these kinds of people.

Ayah 11

ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ۚ

Sahih International

That is because Allah is the protector of those who have believed and because the disbelievers have no protector.

Nouman Ali khan

That is because Allah is the protecting friend of those who believed and as for disbelievers they have no protector whatsoever.

وَلِيٌّ (waleey-yun) – is someone who wants to protect you, who feels for you, even in charge of you [eg: 'My Brother is protective of me]

مَوْلَى (maula) – is someone who is actively aiding you, protecting you [eg: My brother is protecting me]

Ayah 12

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا
الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَتَمَنَّوْنَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْإِبْهَامُ وَالنَّارُ مَثْوًى
لَهُمْ

Sahih International

Indeed, Allah will admit those who have believed and done righteous deeds to gardens beneath which rivers flow, but those who disbelieve enjoy themselves and eat as grazing livestock eat, and the Fire will be a residence for them.

Nouman Ali Khan

No doubt Allah is the one who enters those who believed and done righteous deeds to gardens beneath which rivers flow, and those who disbelieve they are enjoying themselves a lot right now and they are eating just like cattle eats and Fire is their final place

Ayah 13

وَكَايْنٍ مِّنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّنْ قَرْيَتِكَ الَّتِي أَخْرَجْنَاكَ أَهْلَكْنَاهُمْ فَلَا
نَاصِرَ لَهُمْ

Sahih International

And how many a city was stronger than your city [Makkah] which drove you out? We destroyed them; and there was no helper for them.

Nouman Ali Khan

And how many towns have there been before them; that have been way more intense in power than your town - that

expelled you? Those nations we have destroyed; they have no helper whatsoever for themselves.

Ayah 14

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ كَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ

Sahih International

So is he who is on clear evidence from his Lord like him to whom the evil of his work has been made attractive and they follow their [own] desires?

Nouman Ali Khan

As for the one who is committed to clear proof that has come from his Master, can he be ever compared to someone whose evil deeds have been beautified for them and they follow their empty whims?

Ayah 15

مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِّن خَمْرٍ لَّذَّةٍ لِّلشَّارِبِينَ وَأَنْهَارٌ مِّن عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَن هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ

Sahih International

Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of

purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord, like [that of] those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?

Nouman Ali khan

Some example of Jannah that one which has been promised to people that protect themselves, it's got a lot of rivers, made of water that doesn't go bad, and rivers of milk - it's taste will not change and rivers made of wine of wonderful taste and rivers of honey that has been purified and they will have in it all kinds of fruits and forgiveness from their Master. Can he ever be compared to the guy who he is going to be in the Fire forever and ever and they are going to be given drinks that reach the highest extent it can reach in heat that tears open their veins?

Ayah 16

وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا
الْعِلْمَ مَاذَا قَالَ ءَانِفًا أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا
أَهْوَاءَهُمْ

Sahih International

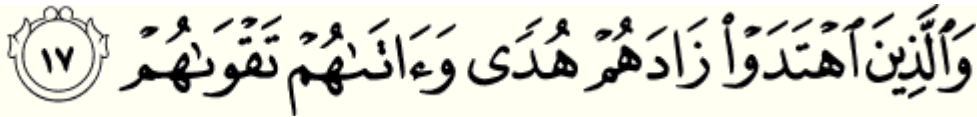
And among them, [O Muhammad], are those who listen to you, until when they depart from you, they say to those who were given knowledge, "What has he said just now?" Those are the ones of whom Allah has sealed over their hearts and who have followed their [own] desires.

Nouman Ali khan

And among them [O Muhammad], is a category of people who listens to you very carefully (sitting real close), until they leave you, they find the people of knowledge (those that are known among the Sahaba) and say, "What was he talking

about?" Those are the kinds of people Allah has put a seal (on their hearts) and they follow their empty, pathetic desires

Ayah 17



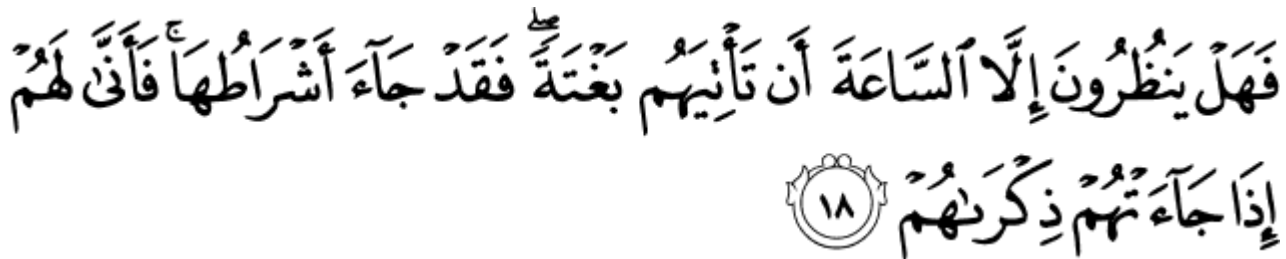
Sahih International

And those who are guided - He increases them in guidance and gives them their righteousness.

Nouman Ali khan

And those who have committed themselves to guidance - Allah will increase them even more in terms of guidance and He will give them their Taqwa

Ayah 18



Sahih International

Then do they await except that the Hour should come upon them unexpectedly? But already there have come [some of] its indications. Then what good to them, when it has come, will be their remembrance?

Nouman Ali khan

Then do these people like to procrastinate until the Hour arrives that it will come and attack them out of nowhere? But the signs have already come. Then how are they* going to benefit from them, what good is their remembrance on the Day of Judgement?

[* the Quran and the Messenger]

Ayah 19

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ﴿١٩﴾

Sahih International

So know, [O Muhammad], that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place.

Nouman Ali khan

Then you had better know to refresh your faith altogether that no one is to be worshipped except Allah and ask forgiveness of your sin and for the believing men and believing women* and Allah sees your coming forward, your place of change and where you are going to be staying.

[Allah mentions the believing women even in the topics of battles because women battle their hearts to let their men go out in the battle. Men suffer physical torture and women suffer psychological torture.

Muhammed (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) brings two great things:

- 1) The revelation
- 2) His own personality

Muhammed صلى الله عليه وسلم was the most intelligent human being on the face of earth. He صلى الله عليه وسلم could only take the best decisions humanly possible, and if anyone had the right to tell him that he had made a wrong decision, that can only be Allah and not a human being, that is what is called 'than'bun' in Arabic – strategic mistakes]

ذَنْبٌ (than'bun) – is something that results in undesirable embarrassment.

مُتَقَلِّبٌ (mutaqal-lab) – you are constantly moving/changing

Ayah 20

وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنْزِلَتْ سُورَةٌ مُحْكَمَةٌ
وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يُنْظَرُونَ إِلَيْكَ
نَظَرَ الْمَغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَٰئِكَ لَهُم

Sahih International

Those who believe say, "Why has a surah not been sent down? But when a precise surah is revealed and fighting is mentioned therein, you see those in whose hearts is hypocrisy looking at you with a look of one overcome by death. And more appropriate for them [would have been]

Nouman Ali khan

Believers would say, "How come no Surah has come down? Then when a Surah was completely sent down that fulfills the commandments and fighting is mentioned therein, the you are going to see those who have disease in their hearts they will just be staring at you with the look the is enveloped in death, then they should be cursed.

مُحْكَم (Muhkamun) – means firm

مَغْشِي عَلَيْهِ (Maghshi) – meaning the guy who is passing out because of death.

Ayah 21

طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا



Sahih International

Obedience and good words. And when the matter [of fighting] was determined, if they had been true to Allah , it would have been better for them.

Nouman Ali khan

Obedience (is the only thing necessary) and if you say something, you better say something that's decent. Then when the decision have already been affirmed, if they were true to Allah (by being true to the messenger), it would have been so much better for them.

Ayah 22

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ

Sahih International

So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship?

Nouman Ali Khan

Then is this going to be the case that if you turned your back away you'll be liable for the corruption that is caused on the earth and you will end up cutting family relations.

[Battle itself is the cleansing process of the Muslim community; it's how the Muslims are filtered out from the hypocrites who are otherwise inseparable]

Ayah 23

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ

Sahih International

Those [who do so] are the ones that Allah has cursed, so He deafened them and blinded their vision.

Nouman Ali Khan

Those are the people that Allah cursed then He made them deaf and He blinded their eyes

Ayah 24

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

Sahih International

Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?

Nouman Ali khan

Then did they not reflect upon the Quran, or is it the case that some hearts have their own locks placed on them?

تَدَبَّرُ (tadab-barun) – when you hear something you wonder what's behind it

[Pondering and reflection are exercise of the brain, but the locks are placed on the hearts. Allah has combined the work of heart or brain. And a person can only understand it properly if the heart has been sold to the book]

Ayah 25

إِنَّ الَّذِينَ أَرْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِن بَعْدِ مَا بَيَّنَّ لَهُمُ الْهُدَىٰ
الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ

Sahih International

Indeed, those who reverted back [to disbelief] after guidance had become clear to them - Satan enticed them and prolonged hope for them.

Nouman Ali khan

Those who turned on their backs after guidance had been made abandoned to them (the face of the matter is that) Satan has made convenience for them.

تَسْوِيلٌ (tasweel) – to make it 'no big deal' for you

أَمَلَى (amla) – to fill you with long term hopes

Ayah 26

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ
سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ

Sahih International

That is because they said to those who disliked what Allah sent down, "We will obey you in part of the matter." And Allah knows what they conceal.

Nouman Ali khan

That's because those hypocrites who hated what Allah sent down "We will follow you in some things." And Allah knows the things they try very hard to hide.

إِسْرَارٌ (Israrun) – something that you try to keep secret

Ayah 27

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ
وَأَدْبَارَهُمْ

Sahih International

Then how [will it be] when the angels take them in death, striking their faces and their backs?

Nouman Ali khan

Then are things going to look like when Angels are taking them away, beating their faces and their backs

Ayah 28

ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا آسَخَطَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ
فَأَحْبَطَ أَعْمَالَهُمْ

Sahih International

That is because they followed what angered Allah and disliked [what earns] His pleasure, so He rendered worthless their deeds.

Nouman Ali khan

That's because they have followed what enraged Allah and they are disgusted at the idea of wanting to please Allah, none of the good deeds count for these people

Ayah 29

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ أَن لَّنْ يُخْرِجَ اللَّهُ
أَضْغَثَهُمْ

Sahih International

Or do those in whose hearts is disease think that Allah would never expose their [feelings of] hatred?

Nouman Ali khan

Have those people who have a disease in their hearts have assumed that Allah would never bring out their really intense grudge?

ضَغْنٌ (digh'nun) – intense grudge

Ayah 30

وَلَوْ نَشَاءُ لَأَرَيْنَاكُمْهُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ وَلَتَعَرَّفْتَهُمْ فِي لَحَنِ
الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ

Sahih International

And if We willed, We could show them to you, and you would know them by their mark; but you will surely know them by the tone of [their] speech. And Allah knows your deeds.

Nouman Ali khan

And if We wanted, We could show who exactly these people are to you, then you would have absolutely recognize them by their foreheads with their marks; but for now you will absolutely be able to recognize them by the inflection in their speech. And Allah infact knows your deeds

Ayah 31

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ
أَخْبَارَكُمْ

Sahih International

And We will surely test you until We make evident those who strive among you [for the cause of Allah] and the patient, and We will test your affairs.

Nouman Ali khan

And We will test you thoroughly until We get to know who the actual strugglers are and those who are persevered regardless and We will test your events

Ayah 32

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا
تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُّ أَعْمَالَهُمْ

Sahih International

Indeed, those who disbelieved and averted [people] from the path of Allah and opposed the Messenger after guidance had become clear to them - never will they harm Allah at all, and He will render worthless their deeds.

Nouman Ali khan

No doubt those who have disbelieved and obstructed others from the path of Allah and opposed the Messenger even after the guidance had become abundant upon them - they will not be able to harm Allah in anyway shape or form and soon Allah will take hold of all of their deeds and nullify them

Ayah 33

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا
أَعْمَالَكُمْ

Sahih International

O you who have believed, obey Allah and obey the Messenger and do not invalidate your deeds.

Nouman Ali khan

All those of you who have Iman, obey Allah (that is to say) obey the Messenger and don't cancel out all of your deeds

Ayah 34

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ

لَهُمْ ٣٤

Sahih International

Indeed, those who disbelieved and averted [people] from the path of Allah and then died while they were disbelievers - never will Allah forgive them.

Nouman Ali khan

No doubt those who have disbelieved and turned people away from the path of Allah and then died while they were in a state of disbelief and rejection then Allah will not be forgiving them.

Ayah 35

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتْرُكَكُمْ

أَعْمَلَكُمْ ٣٥

Sahih International

So do not weaken and call for peace while you are superior; and Allah is with you and will never deprive you of [the reward of] your deeds.

Nouman Ali khan

Then don't become weak and don't call for surrender while you are the supreme while Allah is with you and He will not take away the compensation of your deeds at all away from you.

Ayah 36

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌّ وَلَهُوَ وَإِنْ تَوَمَّنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجُورَكُمْ
وَلَا يَسْأَلُكُمْ أَمْوَالَكُمْ ﴿٣٦﴾

Sahih International

[This] worldly life is only amusement and diversion. And if you believe and fear Allah , He will give you your rewards and not ask you for your properties.

Nouman Ali khan

Worldly life amounts to nothing but play and amusement but if you firmly believe and can protect yourselves from sins, He will give you your compensations and not ask you for your moneys (in the hereafter).

Ayah 37

إِنْ يَسْأَلْكُمْوهَا فَيُحْفِكُمْ تَبْخُلُوا وَيُخْرِجْ أَضْغَانَكُمْ ﴿٣٧﴾

Sahih International

If He should ask you for them and press you, you would withhold, and He would expose your unwillingness.

Nouman Ali khan

If He was to ask you right now then it would be very hard for you and if He did ask right now, you wouldn't give (not all of it) and your grudges will start coming out.

Ayah 38

هَآأَنُتُمْ هَآؤُلَآءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَّنْ
يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَن نَّفْسِهِ ؕ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ
الْفُقَرَاءُ وَإِن تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا
أَمْثَلَكُمْ

Sahih International

Here you are - those invited to spend in the cause of Allah - but among you are those who withhold [out of greed]. And whoever withholds only withholds [benefit] from himself; and Allah is the Free of need, while you are the needy. And if you turn away, He will replace you with another people; then they will not be the likes of you.

Nouman Ali khan

Here you people are being invited to spend in Allah's path but among you are those who acts cheaply/miserly and whoever is being miserly then he is being miserly against his own self; and Allah is free of need, and you are the ones who are bankrupt. And if you people turn away He will replace you little by little (with another ethnicity of people); they will not be like you at all.